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The Masonic Craftsman

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In This Issue: The Justification for Freemasonry



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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at
Washington, D. C., and adopted by the Grand Lodge of Massachusetts
on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonies a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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Resurrection

The slender furrows turning green again
Once held the simple hope that men found fair,
And old Egyptian builders, brown and bare,
Carved on the tomb a sheaf of ripened grain;
The plowman sowing in the warm sweet rain,
While slow-paced oxen drew the gleaming share,
Saw lost Persephone rise golden there
And drive her flame-wheeled car across the plain.

In fruitful valley, high wheat-crested hill,
And vineyard where the purple pigeons start,
Life waked to light and faith in life was born;
But earth's long winter lingered on until
Within the tear-sown meadow of man's heart
Christ stood among the rows of ripened corn.

THOMAS S. JONES, JR.

SYMBOLS On another page of this issue of THE CRAFTSMAN appears an article titled "The Symbolism of Churches" which is commended to readers and particularly the summing up in the last paragraph tying the subject up to the Craft and its purposes.

The admirable admonition of Dr. Evans has application to Freemasonry today.

EASTER The resurrection of Christ reconciles all Christians to the inevitability of immortality. By this witnessing of His conquest over death confidence is inspired to "fight the good fight" against the distractions of the twin gods of materialism and despair. Without it life would be dark indeed.

Freemasonry, tied as it is by indissoluble ties to Christian ethics, can take courage from the Cross of Calvary and its significance and with steadfast purpose carry on to the goal of a universal brotherhood—notwithstanding unhappy trends in world affairs which seek to destroy Christianity.

Men may with grateful hearts sing praises and shout hosannas on Easter Day in the sure faith of righteousness and the immortality of the soul.

OBIT We regret to record the death on Thursday, March 7 of the Secretary General of the Supreme Council of the Ancient & Accepted Scottish Rite of the Northern Masonic Jurisdiction.

Charles Hadley Spilman became an Active member of the Supreme Council September 20, 1917. He exemplified in his life a high sense of responsibility, a spontaneous courtesy and the attributes of a cultured

gentleman. He was an erudite Craftsman and filled his high position with credit to himself and honor to the Fraternity.

During the fifteen years of his residence in Massachusetts he made for himself a secure place in the affections of his fellows and a host of friends within and without the Craft will deeply mourn his passing.

SPAIN A copyrighted dispatch from Madrid gives the disquieting information that Freemasons in that country are to be persecuted still further. A law of extraordinary severity, intended to root out Masonry, and all other secret societies "was issued" March 2 by El Caudillo Francisco Franco.

Those words "was issued" have a peculiar significance, indicating as they do the methods by which governmental acts are inspired in unhappy Spain. There is no mention of any legislative process whereby the people's representatives, freely elected, might pass upon the facts preliminary to its edicts, simply the plain statement of Franco's arbitrary act. Thus we have another illustration of how a dictatorship functions.

The dispatch states:

"Membership in the Masons is already considered by the nationalists an indication that the accused is opposed to the present government.

Masonic, communistic or other secret orders are dissolved and their property is confiscated by the decree, and any person carrying on propaganda on their behalf is liable to six years' imprisonment, with the offending newspapers to be suppressed.

The law is retroactive, since all persons who have ever belonged to the Masons or other proscribed organizations must file a statement with the government within two months explaining *why they joined and why they quit*.

If the excuse is not accepted, they are liable to six years' imprisonment or 12 years if they passed the 18th degree or if they held a position of special trust, such as representing Spanish lodges at international meetings."

In this supposedly enlightened day and age it seems incredible that such acts as that of the Spanish de facto government can be true. No one with any comprehension of true Masonry can accuse it of any but a sincere desire to discover a way of living in fellowship under a benign Providence.

It is, of course, difficult at this distance to know what all the facts are in the Spanish situation, but sufficient reliable information has emerged to convince even the incredulous of the terrible cruelty of which the race of bullfighters is capable and by the Masons and others who have been wantonly shot for their convictions.

Much progress toward Light will be necessary before Spain can with any semblance of confidence be considered a decent member of the family of free nations.

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Alfred Hampden Moorhouse, Editor and Publisher.

A
Monthly
SymposiumWhat is the Present-day Justification
for Freemasonry?

The Editors:

ALFRED H. MOORHOUSE
BOSTONJOSEPH E. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGO

JUSTIFIED BY PERFORMANCE

By ALFRED H. MOORHOUSE

Editor Masonic Craftsman, Boston

TO attempt to describe in detail the need for Freemasonry in the world today involves consideration of the basic facts behind almost every human relationship, for Freemasonry, in its essence at the root of human happiness.



Principles: such as charity, benevolence, education, religion, constitute fundamental tenets. Humans derive a measure of spiritual and to a certain extent material comfort from the consistent practice of these Masonic attributes; whether by means of the actual organization of Freemasonry itself or in other independent ways is immaterial. The truth of this

will be obvious to all thinking persons not blinded by the obscurities of race, pride, prejudice or passion. There are today approximately 3,000,000 men in various parts of the world, a majority of them in the United States of America, organized into Masonic lodges, operating under the strict injunction to practise what in general terms might be called the golden rule, with the final objective of a universal brotherhood of man under the Fatherhood of God.

Granted a belief in God, to which belief all Masons have solemnly subscribed, the natural deduction is that three million human units are a leavening influence in the mass of what might otherwise be chaotic social conditions, or reversion to the law of the jungle, where every man's hand would be raised against his neighbor to secure whatever benefit he may through superior force rather than equitable cooperation.

Civilization is based upon the practice of Masonic principles. No rational mind will deny that some spiritual incentive is necessary to secure human happiness—without it the race would sink to the level of the beasts.

The extent to which Freemasonry is justified in the world today is the extent to which its members put into practice principles upon which the organization is founded.

The above paragraph briefly answers the question asked at the head of this Symposium. To go into all the ramifications of Masonic activity throughout the world would require a listing of thousands of charities, benevolences, educational and healing institutions, which are hourly and daily promoting peaceful pursuits, quietly and efficiently doing a successful job of ameliorizing the harshnesses of life. Elaboration of such efforts

in extenso in this medium is obviously impossible. We must therefore be content with the broad outlines above, within the limits of which are being accomplished all over the world an incalculably great effort for the good of mankind.

EFFORTS ARE AMPLE JUSTIFICATION

By Wm. C. RAPP

Editor Masonic Chronicler, Chicago

WE need seek no further than the Declaration of Principles formulated by the Grand Masters' Conference last year to find ample justification for the existence of the institution of Freemasonry. The



opening statement of this Declaration of Principles states that "Freemasonry is a charitable, benevolent, educational and religious society. To that end it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual."

Sincere efforts to carry out these unassailable principles alone will entitle any organization to the commendation of men who in their hearts subscribe to them, and the hope of the world lies in the fact that the vast majority of mankind do subscribe to them. The present day world demands accomplishment; it is not satisfied with efforts alone. Yet it would be preposterous to declare that the efforts of millions of men in every part of the land and in the far corners of the world to attain these sublime objectives could fail in accomplishment of results. True, there are those who are indolent and indifferent, but with full allowance for these the mighty force of righteousness exerted by Freemasonry is still beyond dispute. It is unnecessary to attempt to specify the beneficent accomplishments of the fraternity. Its record speaks for itself.

In every age the world has needed institutions of this character, but more than ever are they needed in the present day in a world torn with strife; when the standards of honesty and morality are assailed on all sides by men and nations; when tyrants are endeavoring to establish the principle that men must be governed by might, and that right is of no consequence.

There are those who declare that there is no justification for the existence of Freemasonry today because it steadfastly refuses to abandon its fundamental principle to refrain from entering into the controversies of the world; because it leads no militant army to attack civic and political evils; because it sponsors no great

reforms or unitedly attacks the citadels of vice and crime. They do not understand, or refuse to understand, how the institution seeks to accomplish its purposes. Freemasonry does all of these things, but it does them in its own way, as it has done for ages—by the individual efforts of its members. It teaches men abstract principles, which if followed will firmly place its adherents on the side of moral and civic righteousness.

Freemasonry's essential principles are exceedingly simple—the Fatherhood of God and the Brotherhood of Man. With these as a foundation it seeks to uplift and benefit all mankind. What greater justification could there be?

RECORD FULLY JUSTIFIES THE FRATERNITY

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

“WHAT is the Present-Day justification for Freemasonry?” The record of the fraternity rather than any recitation of principles or professions must furnish the answer to this searching question presented for discussion. Ideals in themselves, however lofty, are but wordy expressions; they must be put into practice and proven of value to men before their value can be estimated and generally allowed.



For something more than two centuries Masonry has been under observation. In such length of time it should have proven its worth and made manifest its own

justification. We do know that the Craft has had share in seeking a solution for many problems. It is for us to ascertain whether real gain has been made, or whether the organization has been a thing of vain pretense.

In this place we have but space to consider one phase of Masonic action. We find that from the first showings of the Speculative Craft it declared, without ambiguity or reservation, the equality of men. This reaches to the essential rights. We are well within the record in claiming that the teaching and influence of the fraternity must be reckoned as furthering the growth of thought in this regard. This is no vain postulate,

arguing against the facts. We do not hold that all men are equal as to faculties or abilities, whether of body or mind, or of the same worth in the affairs of life and the social system. But Masonry does insist that in the exercise of every natural right as a man, as a citizen before the law, and in treatment as a human being, all men stand upon a level. This doctrine, now of general acceptance, was a novel and startling declaration when first formulated by Masonry as a guide of conduct.

From acceptance of this proposition flows most, if not all, of the further principles that are of the Masonic platform. Freedom of thought and speech, of opinion and worship—all these stem from the basic idea of human equality. This holds true wherever there is an enlightened people and a free government. That there were and are wrongs in practice does not vitiate the principle involved. There can be no denial of these great rights of the individual unless it is sought to foster a favored class or caste, with material, moral or spiritual despotism in view. Yet we may ask how far these now commonplace liberties extended, even as theories, when Freemasonry first presented its ethical code in a world governed by the force of brutal tyranny or the oppression of chicane, obscurantism and superstition.

Time out of mind, and as a part of every religious system and code of morality, the Golden Rule was taught as being necessary for the perfection of life and the happiness of men. Yet through the long ages it remained a dead letter, as applied to human relationships. Masonry taught the brotherhood of man, and gave to this highest rule of conduct a tangible showing. It set example that has been followed, until now there are few to deny that the Golden Rule is at the base of all correct social and moral movements.

Masonry has abundantly justified its existence by pointing the way to a constant human betterment, and by itself traveling in the path thus indicated, thus demonstrating the validity of its teachings. We have to stand upon what has been actually accomplished, not on fine-spun theories of an ultimate mission, or any picturing of the heights that we, as Masons, hope to reach in an indefinite future. Perhaps when all is summed up, it may still fall far short of what might have been done. Yet we can honestly find in the record of the fraternity ample justification for its being, and encouragement to take up the still greater works that must be essayed.

In Account with Life

One midnight deep in starlight still,
I dreamed that I received this bill:
..... in account with life:
Five thousand breathless dawns all new;
Five thousand flowers fresh in dew;
Five thousand sunsets wrapped in gold;
One million snowflakes served ice-cold;
Five quiet friends; one baby's love;
One white-mad sea with clouds above;
One hundred music-haunted dreams

Of moon-drenched roads and hurrying
streams,
Of prophesying winds, and trees;
Of silent stars and drowsing bees;
One June night in a fragrant wood;
One heart that loved and understood.
I wondered when I waked at day,
How—how in God's name—I could pay.

Courtland W. Sayres.

THE SYMBOLISM OF CHURCHES

By J. A. EVANS, M.D., M.A., P.M., P.Z., 33° (Toronto, Canada)

Cathedrals have been termed “Sermons in Stones” and the language of these “Sermons” is the international one of symbolism. They appeal, not only to the intellect through their technical perfections, but also to the feelings and to the aesthetic sense. Much has been read into the symbolism of these sacred edifices, much more than could really be read out of it. Exactly how much the builders intended to express is largely a matter of conjecture and opinion in which the ideas of one man are of as much worth as those of another.

Sacred, as well as profane, history records much of the customs in the orientation, structure and ornamentation of buildings, but expresses little in the nature of interpretation. For instance, Masonic lodges are supposed to be situated due east and west and one reason given for this custom is that the Tabernacle of Moses and the Temple of Solomon were so situated. A second reason is said to be because learning originated in the east and thence spread its benign influence toward the west. Now neither of these reasons could have influenced Moses and only one of them could have influenced Solomon in the adoption of this practice. A third reason is offered, and one that could have had some influence on both these ancient builders, is that the sun rises in the east and sets in the west, which is only true in those countries situated within equatorial regions and loses its accuracy in proportion as one travels either north or south from the equator. This reason could have been effective from the Creation, but because the sun has existed from this early date does not even imply that the custom is of the same antiquity. The sun is said to be some few millions of years old but it would be the rankest absurdity to suppose that this custom is of the same hoary age, because man was a later creation, five days according to the Book of Genesis and an immense, unstated period according to Science. Yet here is a pitfall into which many students of symbolism fall. The symbolism need not be as ancient as the object used as a symbol. In fact, it cannot be even as old because the existence of the thing used as a symbol must of necessity antedate its use as such. There must first be the object used as a symbol and there must also be the thought to be symbolized already existent in the mind of some individual.

In what follows, there is no attempt to express what was in the minds of the early builders but rather to set forth what has been read out of these silent “sermons,” and the further back we can go, the nearer we shall get to the original meaning though this may never be known in any absolute sense. True enough the builders must have had some idea in doing what they did and the way in which they did it but as they all have long since been called to their forefathers, we cannot now find out what those reasons were except in so far as they have been recorded.

I full realize that I am treading on extremely dangerous ground in attempting to speak on this question in the presence of that guild craftsman, Bro. Nevins, but

a copy of this paper has been submitted to him and he will have the floor as soon as I have finished. No doubt, after he has pulverized my effort, you will appreciate the truth of that old adage, “Fools rush in where angels fear to tread.”

In a former paper, I have dealt extensively with the symbolism of towers so I shall pass over this phase of the subject very briefly. In an endeavour to get as near as possible to the original thoughts of the builders, it is the intention to quote freely from Durandus' book on Church Symbolism. William Durandus was born in 1220 and became bishop of Mende in 1286, finally leaving this mundane existence in the year 1296. This, you will note was some three centuries before the Protestant Revolt, so that the church referred to is the Holy Catholic Church, or as it was more commonly known in those days, the Christian Church. This also was the latter portion of the great period of cathedral building.

Bishop Durandus could hardly have fabricated the whole system, so it is a fair inference that he was dealing with an already organized mass of symbolic interpretations. But how much was the current belief and how much was his own ideas on this subject must be left out of the argument. I am merely presenting a thirteenth century point of view for its intrinsic interest.

This treatise of Durandus commences with the statement that the word “church” has two distinct meanings, one alluding to the material building in which the Divine Offices such as the Mass are celebrated, and the other is the Collection of the Faithful. We are largely concerned with the former meaning, that is the Lord's House or the House of God, so called because therein is the Blessed Host which is the transubstantiated Body of Christ in the form of a wafer. This building is also called an Oratory or House of Prayer because it is here that the congregation prays.

The Church Spiritual has been styled the Body of Christ because it is in Christ that man finds salvation. Again She has been called a Virgin so that, (Cor. XI,2) “I may present you as a chaste virgin to Christ.” (All Biblical quotations are from the Vulgate or Catholic Bible, the King James version not appearing for three hundred years.) Likewise She has been termed a Bride because She is betrothed to Christ. Sometimes the Church is called a Mother because She bears sons to God, or again, a Widow because “She sitteth solitary through her afflictions and like Rachel will not be comforted.” Strangely enough the Church has also been called a Harlot for “She closeth not her bosom against those that return to her.” So much for the Church Spiritual.

The material church is constructed after the pattern of the Tabernacle of Moses and the Temple of Solomon in that it is orientated east and west and consists of two distinct parts, the larger part or Nave where the people congregate for prayer and the inner, the Holy of Holies or Sanctuary where is the Altar before which the priest celebrates the Mass. Between these is the

Altar rail at which the communicant kneels whilst receiving the sacrament from the officiating priest. This teaches the separation of celestial things from things terrestrial. This Altar rail is the representation of the Veil of the Tabernacle and in the Greek Catholic Church a curtain is still used at a certain part of the Mass, namely where the priest turns to the congregation and says "Orate fratres." At this point he symbolically enters the Holy of Holies and does not again turn towards the congregation until he has completed the libation. Then later he turns towards the people and blesses them as did the High Priest coming out of the Sanctum Sanctorum. Of course it must be noted that it is only Catholic churches that have this form and that it is absent in Protestant churches. There is little or no symbolism in Protestant churches, this being one of the things done away with and classified as idolatry. Similarly, the Altar has been done away with and only a table used.

Now between the Sanctuary and the Nave is the Chancel but the division between the Sanctuary and the Chancel is that portion where the Altar boys sit or where the choir is when there is a choir in the front part of the church. The Sanctuary is more holy than the Chancel because it is actually the site of the Altar where the Tabernacle is containing the Sacred Host. The Chancel is more holy than the Nave according to our Bishop because virgins are more holy than the married, the illusion, of course, being that virgins are consecrated to God's service whilst the married are engaged in more mundane affairs such as making a living and discharging family responsibilities. Consequently those who are engaged in worldly affairs must not pass beyond the Altar rail because that portion of the church is reserved for those who are performing a sacred ritual.

After the Protestant Revolt the great distinction between Clergy and laity became lost or undervalued. Accordingly this Altar rail which symbolized this distinction all but disappeared. In most non-conformist churches nothing remains of it but a railing around the pulpit which serves no purpose other than ornamentation.

This same idea is continued in Masonic lodges and no person other than an installed Master is supposed to sit in the East. This is reserved for the sacrosanct. Just as the Altar is raised three steps so the dais is similarly raised and for the same reason. The raising of the wardens two and one step is merely a mathematical pun, by some quasi Pythagorean.

As already stated, churches should be situated east and west, after the fashion of the Tabernacle and the Temple. Both of these had their entrance in the east and the Holy of Holies was in the west. Some churches have their entrance in this same manner simply continuing the old custom, but more have the entrance at the west. There is a reason for both practices. The ground plan of a Christian church is in the form of a passion cross, the short upper part being the Sanctuary and the Chancel, the Transcepts representing the arms of the cross and the Nave signifying the rest of the cross or shaft. The reason for the adoption of this ground plan can only have arisen with Christianity and has no symbolic use outside of it. Its institution must have

been subsequent to A.D.33. The ancient buildings had the entrance in the eastern portion so as to admit the rays of the rising sun and some Christian churches continued the custom. The tendency, however, was to alter this and make the entrance in the west. The reason for this new situation is that the Sanctuary being the most sacred portion, and from here comes the blessings for the congregation, it is therefore most appropriately placed in the east. Masonic lodges have adopted this custom but for which no masonic reason can be found. It would be a fair inference to say that the lodges merely copied the custom of the church without definitely knowing why. It is fatuous for the lodges to continue to claim they copy the Temple of Solomon when they do not such thing. It is a purely Christian custom, but, of course, this point of view robs the lodges somewhat of their much vaunted antiquity and brings the origin of Masonry to a much later date.

The ground plan of the church also represents man, the Sanctuary being the head, the Transcepts, the arms outstretched and the Nave the body and lower extremities. In this connection, along with the entrance in the east, it is interesting to note that it was a custom to bury people with their feet towards the east, so that on resurrection day they would arise facing the east. Another reason given for having the ground plan of the church in the form of a cross is to signify we are crucified to the world and should therefore tread in the steps of the Crucified One.

In orientating churches, the proper point in the heavens is that where the sun rises at the equinoxes as this is the nearest to the true east. If the point chosen be at the solstices then there is a deviation from true east. There was a practice undoubtedly prevalent in England in which the church is directed to that portion of the sky in which the sun rose on the feast day of the Patron Saint of that particular church. This would account for considerable variations.

The Tabernacle of Moses, built amidst the wanderings of the Israelites, decayed through age and is sometimes taken as the type of the world which "passeth away and the lust thereof." Therefore, David was commanded to erect a new and more permanent edifice to house the Ark, but it was left to his son Solomon to build it. Now the Tabernacle is more especially symbolic of the Church which hath "here no continuing city but seeketh one to come." The Church is but the temporary abode of Christ and is indicative of the more permanent one to come hereafter. Consequently the receptacle used to house the ciborium containing the Host on every Catholic Altar is called a Tabernacle and is covered by a veil of which the colour varies according to the church feasts or the celebrations of saints.

The Church is built upon a rock, and the first mention of this symbolic use was by Christ himself when He founded his Church upon Peter. This rock further alludes to the bishops who are sometimes spoken of as "rocks" upon which the Church rests. Representative of this rock is the foundation stone seen in every church and upon which ought to be engraved a cross and during the ceremony of laying the cornerstone ought to be sprinkled with holy water to banish the foul forms of evil spirits.

Upon this foundation the four walls of the church

are erected. These walls symbolically enclose the faithful and serve as a defence against the profane and the evil spirits. The walls are said to be builded of living stones, the stones being the Jews and the Gentiles who come from the four parts of the world unto Christ and have believed, believe or shall believe in Him. These stones represent those who are predestined to eternal life and as each stone is placed in position it confirms and strengthens those which have been put under it. In like manner, each stone, strengthened by brotherly love, bears the weight of the one placed upon it, thus giving strength and durability to the whole wall. The larger stones figuratively represent those who are more holy and as the larger stones serve to bind several smaller ones, so do those men who have lived a holier life aid in restraining the weaker members by their merits and prayers.

The cement used to bind the stones together is made of lime, sand and water. The lime is fervent charity, the sand is the temporal welfare of our brethren, water is the emblem of spirit so that the lime uniting with the sand when admixed with water signifies the motivating effect of the spirit of unselfishness activating charity to care for and serve the weaker ones such as the aged, the widow and the orphan. Without cement the stones would not adhere, without charity and unselfishness there could be no heavenly Jerusalem, no properly integrated society. All stones are "polished and square, that is holy and pure, and are built by the hands of the Great Workman into an abiding place in the Church: whereof some are borne, and bear nothing, as the weaker members: some are borne and bear as those of moderate strength: and some bear and are borne by none save Christ, the Corner Stone, as they that are perfect. All are bound together by one spirit of charity as though fastened with cement; and these living stones are knit together in the bond of peace."

There are four walls to the church and these represent the four Evangelists. The walls have length, breadth and height. Height represents courage and hope in the future life; length is fortitude and breadth is charity and in proportion to the breadth of the charity is the strength and stability of the wall. The walls further symbolize the four cardinal virtues, namely temperance, fortitude, prudence and justice.

The crypts are the subterranean caves and signify the life of the hermits who are devoted to the solitary life shut off from the rest of the world, entombed in the contemplative or mystical life.

At the entrance of every church is an open space or porch. It is called a porch from the Latin "porta," meaning a gate or door, or because it is "aperta," that is to say "open." This door signifies Christ through Whom an entrance is administered into the heavenly Jerusalem. The door, as well as the porch, signifies Christ for the same reason. Sometimes the Apostles have been called "doors."

The towers, concerning which I have spoken at length in a former paper, are for Bishop Durandus the preachers and prelates of the church, which are her bulwark and defence, whence the Bridegroom in the Canticles says to the Bride, "Thy neck is like the tower of David builded for an armoury." The pinnacles of the towers

signify the life or mind of the prelate which ever aspires heavenwards.

The cock at the summit of the church is a type of preacher. The cock is ever watchful, even in the depth of night, gives notice how the hours pass, awakens the sleepers and predicts the approach of dawn. The cock has to excite himself first by striking his sides with his wings. The symbolism of this shows the night to be this world, the sleepers those who are asleep in their sins, so the preacher excites the sleepers to cast away the works of darkness by exclaiming, "Woe to them that sleep. Awake thou that sleepest." He foretells the day of judgment and the coming glory but before he can teach others he must arouse himself from the sleep of sin by mortifying his body. As the weathercock faces the wind, so must the preacher turn boldly to meet the rebellious and the tempters.

The iron rod upon which the cock sits represents the discourse of the preacher and being placed above the cross on the summit of the church, it signifies that the Holy Scripture is the source of the sermon or exhortation.

The glass windows in a church are the Holy Scripture which expels the wind and the rain, that is they protect from those things that are hurtful or sinful, but transmits the light of the true Sun, which is God, into the hearts of the faithful. These windows are wider within than without because the mystical or inner sense is more ample than the literal meaning. Also by the windows the senses of the body are signified, which ought to be shut to the vanities of the world but open to receive all spiritual gifts.

The pillars in the church are the doctors who sustain it by their doctrines. No special number of pillars is necessary but no matter how many there are they are spoken of as seven for in Prov. VIII—1 it says "Wisdom has builded her House, she hath hewn out her seven pillars," which reminds us of the "Seven pillars of Wisdom" by T. E. Lawrence, the uncrowned king of Arabia. Seven is said to be the number because bishops ought to be filled with the seven-fold influence of the Holy Ghost. The bases of the columns are the apostolic bishops who support the form of the whole church. The capitals are the opinions of the bishops and doctors for the body is moved and directed from the head. Consequently the ornaments on the capitals are the Sacred Scriptures to the meditation and obedience of which we are bound. The capitals in the two famous pillars of King Solomon's temple were ornamented with lily-work to denote purity, net-work signifying union and integration of society and pomegranates denoting plenty: that is bountiful rewards for pure and unselfish lives, which is promised throughout the V. S. L. especially in the New Testament.

The pavement of the church is the foundation of our faith which reminds us of the allusion to the High Priest walking upon the square pavement, that is to say that the priest walks in faith. Further, the pavement being trodden underfoot represents the poor in spirit who humble themselves in all things. It also represents the multitude by whose labours the Church is sustained.

The beams which hold the church together are those who defend the Church by both deed and argument.

The beams in the church are the preachers who spiritually sustain it. Also the vaulting or ceiling represents the preachers who adorn and strengthen the Church.

The tiles of the roof which keep out the rain represent those who protect the Church and preserve her from enemies.

The pulpit represents the life of the perfect and serves as an admonition—"Solomon made a brazen scaffold, and set it in the midst of the temple, and stood upon it, and stretching forth his hands spake to the people of God." Thus the pulpit is placed higher than the congregation. The ambo or loft is similarly placed because from here the word of God is read and His teachings delivered.

The Sacristy is the place where the holy vessels and vestments are kept and here the priest puts on his robes. It represents the womb of the Blessed Virgin where Christ put on His robes of humanity. The priest having robed himself in the Sacristy, at the appointed hour of mass, comes forth into public view representing having come forth from the womb of the Virgin. The Sacristy has its comparable part in the P. R. of a lodge.

The Sanctuary lamp which is kept continually burning represents Christ who is the light of the world. The Church is enlightened by the precepts of the Lord, thus the Lord spake unto Moses saying, (Lev. 24-2) "Command the children of Israel that they bring unto thee the finest and cleanest oil of olives, to furnish the lamps continually."

The cloisters had their origin in the watching of the Levites around the Tabernacle, which later became the chambers of the priests in Solomon's temple. Here the priests live in community separated from the world at large. The cloister has four sides denoting contempt of self, contempt of the world, love of God and love of our neighbour.

In the cloisters are a number of office chambers significant of the diversity of virtues. The Chapter House is the secret of the heart, the refectory is the love of holy meditation, the cellar is Holy Scripture, the dormitory is a clear conscience and the oratory a spotless life. The garden of trees and shrubs is the collection of virtues, the well is the dew of God's heavenly gifts which lessens our thirst in this life and will quench it in the life to come.

From what has been here presented, and a more detailed study will confirm the statement, it is quite evident that the Catholic Church has received some of its symbolism from earlier institutions. It is equally apparent that some of this symbolism has received a new application and interpretation. Furthermore it cannot be denied that the Catholic Church has some new symbolism not found in earlier times. The point of interest to Masons is that some of their symbolism falls in this third category which means that some of Masonry's symbolism has its origin in the Catholic Church. This is not surprising because Masonry and the Church have had an exceedingly close association. This is the situation; the Church gave to Masonry some symbolism that

is purely Christian in character. Was the Church then the connecting link in transmitting that symbolism which existed prior to Christianity and was incorporated into Christianity and is now found in Masonry? Is the link between Masonry and antiquity to be found in the Church rather than in that strained genealogy of a purely Masonic nature which has obsessed certain Masonic writers but has never been satisfactorily established? Personally I feel that the Church was the connecting link. Certainly the idea will stand investigation and thought.

One last thought before closing; there is a definite quality to these churches and cathedrals that is difficult to define and which is lacking in many modern structures. Neale and Webb in their introduction to Durandus' work explain this by stating that the builders must believe and feel what they are doing. "A Catholic architect must be a Catholic at heart. Simple knowledge will no more enable a man to build God's material than His spiritual temples. Feeling without knowledge will do more than knowledge without feeling," but when both are present success is certain. "Conceive" say our writers, "a churchman designing a triple window, admitted emblem of the Most Holy Trinity, for a congregation of Socinians." Again, "We can never believe that the man engaged to design union houses or prisons, or assembly rooms, is likely to produce a good church, or in short, can expect to be filled from above with the spirit of Wisdom." In brief, an architect cannot build a good church, a church that exhales an air of sacramentality, unless he himself has the proper feelings, irrespective of how extensive his technical knowledge may be.

The secret behind these churches is the sincerity of the builders. Similarly the secret behind the success of Speculative Masonry is the sincerity of its members, especially its leaders. Whenever the Church, Masonry or any other institution has suffered a decline, the reason can be found in the lessened sincerity within. If Masonry is less vigorous today, if it lacks vitality to meet unfavourable conditions from without such as the "depression," then I respectfully suggest wherein lies the fault. If Masons, especially those occupying exalted positions, use the Craft as an opportunity or means of advancing their more material personal aims, then there soon percolates throughout the whole organization an intuitive feeling of lack of sincerity that acts as a canker gnawing at the vitals of the institution. Lip service is not sufficient, no matter how high sounding are the phrases used. In our Order we have been blessed with leaders of a high type of mind and outstanding ability, but unfortunately a few have failed to attain the spiritual development compatible with the aims and purposes of the Craft. Masonry, like friendship, is a place to give and he who seeks is spiritually poor and a detriment to the Order, and like the withered branch should be struck off, not forgetting that the higher the branch, the greater is the deforming effect upon the tree.

THE PAST MASTER

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Fortunate the lodge which has many; poor that body of Masonry in which Past Masters have lost the interest with which they once presided in the East!

The honorable station of Past Master is usually honored by the brethren; generally it is considered as second in importance only to that of the presiding Master. And he is a wise and good Master who sees to it that the brethren of his lodge understand that "Past Master" is no empty title, but carries with it certain rights and privileges, certain duties and responsibilities, all set forth in the general body of Masonic law, although differing in some respects in different Jurisdictions; certain unwritten attributes which become more or less important according to the character and abilities of the individual Past Master.

It has been well-settled in this country, as it is in England, that a Past Master has no inherent, inviolable right of membership in the Grand Lodge, such as is possessed by the Master of a lodge. But in many American Jurisdictions, by action of the Grand Lodge, Past Masters are members of the Grand Lodge. In some Jurisdictions they are full voting members; in others they have but a fraction of a vote, all the Past Masters of a lodge having one vote between them on any Grand Lodge question to be decided by a vote by lodges. Whether full voting members of Grand Lodge, or members with but a fraction of a vote, they are such by action of their own Grand Lodge, and not by inherent right.

Before the formation of the Mother Grand Lodge in England in 1717, when General Assemblies of Masons were held, Past Masters were as much a part of that body as the members of the Craft. But the Old Constitutions of the Mother Grand Lodge did not recognize Past Masters as members of the Grand Lodge. Dermott's "*Ahiman Rezon*" of 1778, quoting Anderson's edition of the "*Old and New Regulations*" says: "Past Masters of warranted Lodges on record are allowed this privilege (membership in Grand Lodge) while they continue to be members of any regular Lodge." But his previous edition of this same work does not contain this statement, and Preston refers to the Grand Lodge, at the laying of the corner stone of Covent Garden Theater, in London, by the Prince of Wales as Grand Master, in these words: "The Grand Lodge was opened by Charles March, Esq., attended by the Masters and Wardens of all the regular lodges;" he does not mention Past Masters as a part of the Grand Lodge.

For a while, following the union between the rival Grand Lodges in England in 1813, existing Past Masters were members of the Grand Lodge. This was a compromise; so was the action of the Grand Lodge of New York in 1858, when, after its union with a schismatic body, it specified that Past Masters who had attained that rank prior to 1849 should continue as members of the Grand Lodge.

These Past Masters, of course, have long since gone the way of all flesh; Past Masters who are now members of Grand Lodges are made so by the action of those Grand Lodges, and not by inherent right. But the very

fact that a Past Master *may* receive such recognition at the hands of his Grand Lodge, which ordinarily would not be given to brethren not Past Masters (except Wardens), must be considered as one of the rights and privileges of a Past Master.

Past Masters are said by Mackey to possess the *right* to preside over their lodges, in the absence of the Master, and on the invitation of the Senior Warden, or in his absence, the Junior Warden.

According to the ancient laws of Masonry, which give a Master very large powers, any Master Mason may be called to the Chair by a Master. Here the question is as to who may be called to the Chair by a Warden, who has congregated the lodge in the absence of the Master. The great Masonic jurist gives unqualified endorsement to the idea that then only a Warden, or a Past Master with the consent of the presiding Warden, can preside over a lodge, and counts this as among the rights of a Past Master. However true this may be in this specific case, the practice and the law in many Jurisdictions gives to the Master the right to put any brother in the Chair for the time being, remaining, of course, responsible for the acts of his temporary appointee, and for the acts of his lodge during such incumbency.

It may be considered a moot question as to just when a Master becomes a Past Master. He is installed as Master "until your successor be regularly elected and installed." From this point of view the Master is Master until his successor has been made Master by installation; in other words, the right to install his successor is inherent in the office of Master, and not Past Master. Under the law of Masonry, however, for this purpose Masters and Past Masters are identical; the Master really becomes a Past Master when, after election he "passes the chair" in an emergent Lodge of Past Masters, or when, as a Virtual Past Master, made so in a Chapter, he is elected Master of his lodge. In those few American Jurisdictions in which the elected Master is not required to receive the Past Master's Degree, prior to installation, a Master does *not* become a Past Master until his successor is installed.

The right to install his successor is inherent; the privilege of delegating that duty to another is within the power of any Worshipful Master. He should not delegate the installing power to any brother who has not himself been installed, in order that the succession of the Oriental Chair be unbroken, from regularly installed Master to Master-elect, regularly to be installed. Therefore, in most Jurisdictions, the installation power which is a right of the Master, may be considered also a privilege of Past Masters.

A very important right of all Past Masters is that of being elected to the office of Master, without again serving as Warden. Perhaps no regulation is more jealously guarded by Grand Lodges than this, which dates in print from 1722 (Old Charges), that no Mason may be elected or installed a Master who has not been regularly elected, installed and served as a Warden. There are exceptions; when a new lodge is constituted, a brother who has not

been elected and installed as Warden may be elected and installed as Master; when no Wardens in a lodge will accept election to the East, a brother may be elected from the floor, provided a dispensation is secured from the Grand Master. A Past Master may be elected Master of a lodge (whether the lodge over which he once presided or another is immaterial) without such dispensation.

A Past Master has no inherent right to a "seat in the East." The Master alone has the right to sit there (the Grand Master or his authorized Deputy excepted). It is the Master's right to ask any one to sit on his right or left, and he frequently does invite the Past Masters to take such seats. This is a pretty courtesy, recognizing their experience and wisdom. Such an invitation becomes a privilege, but it is not inherent in the rank of Past Master.

Only a Past Master has the right to wear a Past Master's jewel, or a Past Master's apron. He may possess neither, but he has the right to wear both, and these rights cannot be taken away from him except by Grand Lodge or as part of an act of depriving him of other rights, as when he may be suspended, expelled, excluded from the lodge, or dropped N. P. D. The giving of a Past Master's Jewel by the lodge is a beautiful custom, a recognition of devoted service, but it is not mandatory on a lodge to present such a jewel if it does not desire to do so. No lodge, however, would take from a Past Master the right to wear such a jewel if, for instance, he bought it for himself! But a Grand Lodge may rule against either or both.

In this country the usual Past Master's jewel is a pair of compasses (called compass in six Jurisdictions) extended sixty degrees on the quadrant, or fourth of a circle, inclosing the sun in the center. The sun in the East is the symbol of Light; he who has shed it upon his brethren, as a Past Master wears it that all men may know him to be of those who have dispensed "good and wholesome instruction." The compasses, dedicated to the Craft, admonish him of his status among the brethren; he is again upon the level with his Craft, and governed as they are governed. The compasses are a never ending reminder that the Past Master, of all Masons most particularly, since he has been elevated to the Oriental Chair of Wisdom, must circumscribe his desires and keep his passions within due bounds.

In England the square on a quadrant was formerly used as a Past Master's Jewel; now it is universally the Master's Square from which hangs the Forty-seventh Problem of Euclid.

The Past Master who has presided over a lodge, and the Past Master who has, as a Past Master, affiliated with it, have the same status. Affiliation confers on the affiliate all the rights and privileges which inure to Masons who are members of that lodge by right of having been raised in it.

In a Jurisdiction in which Past Masters are voting members of Grand Lodge, a Past Master who affiliates with a lodge, whether the lodge over which he presided

is within that Jurisdiction or another, becomes a member of that Grand Lodge. This could be changed by regulation of Grand Lodge; Grand Lodges may, and not infrequently do, make local rules and laws not wholly in consonance with the Old Charges, the Ancient Laws, and even the Landmarks! But the facts are as stated; an affiliated Past Master inherently has the same rights and privileges as the Past Master who has presided over the lodge of which both are now members.

Actual Past Masters and Virtual Past Masters, however, are a very different matter.

In most Jurisdictions (not all) an elected Master must either be a Virtual Past Master (have received the degree of Past Master from a Chapter of Capitular Masonry empowered to confer it), or "pass the Chair" in an emergent lodge of Actual Past Masters, convened for the purpose.

The Virtual Past Master who receives that degree in a Chapter thereby secures none of the rights and privileges which belong to an Actual Past Master.

In most Jurisdictions the Virtual Past Master is not even permitted in a Lodge of Past Masters unless he is a Master-elect; in some few he is. In none is the Virtual Past Master, not a Master-elect, given any of the rights and privileges of an Actual Past Master.

So much for the law and custom, the usage and the facts. Far beyond these go the spiritual rights and privileges of the Past Master, great or small as the man is small or great. These are valued by the brethren as the Past Master values them; and he must value them by a plumb line, like that which the Lord set "in the midst of my people Israel," erected within himself.

If he has been a hard working, able, conscientious Master, sincerely desirous of the welfare of his lodge and its brethren, thinking only of their good, of his opportunities for service, of the humility with which he should assume the East and the dignity and wisdom with which he should preside, the honorable station of Past Master will be honored by its possessor, honored by those who know that he has earned it.

If he has been but a "title hunter," a Master who has "gotten by" with the least effort, his work poor, his presence in the East a brake upon the lodge, he can hardly look with real pleasure upon his Past Master's Jewel nor can his brethren give him much honor in his station.

One of the unwritten usages of the Fraternity, it is well known to all the Craft that the honors of Masonry are in the wearer, rather than in the conferring. The Past Master who has earned his title by loyal, faithful service will be honored for it all his life, though he wear no apron or jewel to show his rank. He who has failed to earn it may wear the largest and most expensive of jewels, the most decorated of Past Master's aprons, and receive from his brethren no recognition beyond that of formality.

The honorable station of Past Master can not be honored by the brethren if it is not honored by its possessor.

OBJECTIVE FOR ROYAL ARCH MASONRY

By MATTISON BOYD JONES, G.G.H.P.

I earnestly recommend that the General Grand Chapter, at this session, consider the wisdom of initiating the matter of the General Grand Chapter becoming actively interested in some humane enterprise. Most Grand Lodges have their Masonic Homes, the Knights Templar have their Educational Loan Fund, the Scottish Rite of Southern Jurisdiction has its Chairs at the George Washington University, the Masonic Clubs have their Scholarships for Young Men at the George Washington University and the Shrine has its fifteen Hospitals for Crippled Children, in which more than sixty thousand children have been treated and blessed. Such noble purposes not only appeal to but actually grip the members of the Masonic Fraternity in an inexpressibly strong way. Whether or not it would be well for Capitular Masonry to unite in such noble purpose is within itself worthy of consideration. I do not believe that the founding of such a cause and the maintenance thereof would seriously handicap the general finances of our companions. RESOLUTIONS AGAINST COMMUNISM AND KINDRED "ISMS"

I present to you for your earnest consideration and approval the following resolution:

Whereas, Communism is in irreconcilable conflict with true Masonic principles, in that it advocates the abolition of

- a) all ordered and constitutional government,
- b) private property,
- c) inheritance,
- d) the family and incidentally marriage and all orthodox morality,
- e) patriotism,
- f) religion, and,

Whereas, Communism would destroy the Christian civilization which Masonry has helped to build up and would debase all mankind;

Be It Resolved, that the General Grand Chapter of Royal Arch Masons of the United States of America denounces Communism as un-Christian and un-Masonic and calls upon Masons throughout the world to combat by all effective and lawful means Communism wherever and however it manifests itself.

Possibly Masonry's chief enemy in all the world today is the Communist Organization, which is so active in our country and other parts of the world today. These Communists, although living in a God-fearing land and with all the blessings thereof, do not believe in the existence of a Supreme Being.

This country of ours was founded by God-fearing men and women and I am most positive at this moment when I say I know that there is not a true Mason on the face of the earth who does not believe in a supreme and over-ruling Providence. Such elements have no place in American citizenship, and in this august and God-believing company of my fellow-Masons and fellow-Americans I declare that there is no place in these United States for such an un-American people.

"Forever float that standard sheet!

Where breathes the foe but falls before us

With freedom's soil beneath our feet and

Freedom's banner streaming o'er us."

The stars and stripes constitute the only flag of these United States of America.

I also call to the attention of the General Grand Chapter the idea of the totalitarian state, commonly recognized as Nazism and Fascism, as un-American and un-Masonic and which likewise calls for the condemnation of every true American citizen, and that this General Grand Chapter, which is peculiarly representative of the best in mankind and character in our country declares that said isms and every attempted practice thereof are inimical to that true Democracy which is representative of the real interests of the American people; and for that reason this General Grand Chapter proclaims to this world its fidelity to the principles of true Democracy, wherein the people are the rulers.

I appeal to Royal Arch Masons of these United States to stand four-square at all times for the enforcement of the law of the land and to that end to valiantly support and strengthen the efforts of the faithful officers of the law and to openly condemn those who fail to do their sworn duty. Our beloved country was established by law-abiding citizens, and it must and will endure by virtue of its law-abiding citizenship.

I cannot find fault with the oppressed and persecuted of other lands, who to escape the oppression and persecution of their respective countries seek the freedom and the liberty of the American Republic; but, my Companions, we as a Christian nation and people cannot afford in the name of freedom and liberty to receive and harbor in our beloved country any man or set of men who come to our shores determined to undermine, overthrow and destroy the freedom and liberty vouchsafed to our people under law. Such characters, immediately upon their real intent becoming known, should, by the force of law, be deported to the land whence they come.

Masonry, in all its phases, has ever stood for law and order, for patriotism and for loyalty to our flag. On the records of King Solomon's Lodge of Poughkeepsie, New York, made in the year 1781, stands the unchanged condemnation of a traitor to the American people:

"It is ordered that the name of Benedict Arnold be considered obliterated from the records of this lodge as a traitor."

I shudder at the direful prophecy of Lord Macaulay as he looked down the years at the great and young Western Republic. Said he: "Your Republic will be as fearfully plundered and laid waste in the 20th Century as the Roman Empire was in the 5th Century, but the Huns and vandals will have been engendered within your own institutions." Here and now I summon all Royal Arch Masons everywhere to their full duty to their families, themselves, their country and their God.

GENERAL GRAND BODIES

At the Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States of America, held at Charleston, South Carolina, in 1939, that august body was confronted with the necessity of considering the "attempted" withdrawal of the Grand Royal Arch Chapter of the State of Massachusetts from membership in the national body. The General Grand Chapter many years ago affirmed the principle "that no State Grand Chapter once under its jurisdiction can, of its own motion and without the sanction of the General Grand Chapter, withdraw its allegiance therefrom." On the basis of this long established principle the General Grand Chapter declared the action taken by the Grand Chapter of Massachusetts withdrawing from membership null and void. Massachusetts therefore is in the same position as the Grand Chapter of Texas, which took similar action some thirty years ago. The General Grand Chapter insists that these Grand Chapters are still members of the parent body, in spite of the fact that the two bodies decline to recognize the relationship.

The withdrawal of the Massachusetts Grand Chapter—whether it be designated as "attempted" or accomplished—is a matter of sincere regret, particularly as this Grand Chapter was instrumental in organizing the General Grand Chapter and has been a member of that body for more than one hundred and forty years. It has taken a prominent part in the activities of the parent body during all these years and five of her distinguished sons has presided over it as General Grand High Priest. Apparently there is no specific cause for dissatisfaction on the part of the Massachusetts companions, the only reason for the withdrawal being found in the report of its committee recommending the severance of the

relationship, which mentioned that "budgetary problems" have had their influence and that it was deemed wise to devote all their energies to the development of the Capitular Rite within the Commonwealth. Incidentally, the financial burden of membership is almost insignificant.

The only controversy involved, at least on the surface, is whether it is possible to establish irrevocable contractual relationships which will be binding on future generations. We are inclined to coincide with the Massachusetts viewpoint. It is true that Massachusetts doubtless took part in the establishment of the principle that withdrawal can be accomplished only by mutual consent, perhaps was even instrumental in its affirmation. There still remains the question whether an organization has the power to adopt a principle which will be binding eighty years later. Experience has shown that it is not enforceable.

The position of the General Grand Bodies is somewhat anomalous. In spite of the wide field covered and their imposing titles and implied authority, they have little or no executive or legislative powers over their respective Rites. The exception, of course, is the Templar Grand Encampment, the undisputed governing power of that Order. Nevertheless, they fill an important and beneficent role in the system of the fraternity as it has existed for a century. They provide an element of unity and contact that is of great value, and which cannot be disturbed without loss of cohesion and prestige, none the less genuine because it is somewhat impalpable. The withdrawal of Massachusetts is therefore much to be regretted.—*The Masonic Chronicler.*

CHARITY

By SAMUEL HENRY LONGLEY

Paul in his inspiring Chapter (the thirteenth of his epistle to the Corinthians) has given the world the workings of Charity. It should also be noted that the word here translated as charity is the same rendered love in the other parts of the New Testament. In the Greek it means spiritual love. Henry Drummond has called this the Greatest Thing in the World. He tells us of a man who read that chapter once a week for three months and it changed his whole life. Any words that can work such a blessed change in life is worth study.

Freemasons will find much in this chapter to tell them of qualities that will strengthen the Brotherhood of Man as Paul pictures all the attributes of Fraternity. He places Charity above all the attributes usually praised by men and valued high by the world. If then it is the greatest thing in the world, greater than the ability that ranks so high in the scales of men then surely it is worth striving after with every power at our command. If, too, it will give us the ability to bless our brothers so richly then we, as Freemasons ought to seek it above all things.

The Apostle declares that even if we have eloquence,

prophecy, knowledge, make great sacrifices, even submit to martyrdom, and yet lack charity, or spiritual love, these will be of no profit to us whatever. He tells us also that charity is patient, kind, does not envy, is humble, courteous, gentle, unselfish, does not think evil of others, and is sincere in all things. At the close of this inspiring chapter Paul adds: "And now abideth faith, hope, charity these three; but the greatest of these is charity." This brief outline is given to spur the reader to study the full chapter.

In his poem entitled *The Temple of Living Stones*, Lawrence N. Greenleaf wrote these words:

Although our past achievements we with honest pride review,

As long as there's rough ashlar there is work for us to do;

We still must shape the living stones with instruments of love

For that eternal Mansion in the Paradise above;

Toil as we've toiled in ages past to carry out the plan,—
'Tis this,—The Fatherhood of God, the Brotherhood of Man!



MARCH ANNIVERSARIES

William Pinkney, U. S. Senator, Attorney General and Minister to Russia and England, was born at Annapolis, Md., March 17, 1764, and was the first senior warden of Amanda Lodge No. 12, that city.

Joseph H. Daviess, Grand Master of Kentucky (1811), was born in Bedford County, Va., March 4, 1774.

The 4th Duke of Atholl was installed as Grand Master of the Grand Lodge of Antients of England, March 24, 1775, serving until 1783, when he declined the office, but again served from 1792 until 1813, when the two grand lodges were united.

Gen. Henry Lee, who delivered Washington's eulogy, died on Cumberland Island, Ga., March 25, 1818. He was a member of Hiram Lodge No. 59, Westmoreland County, Va., and served notably during the Revolutionary War.

John Brooks, an officer in the American Revolution who aided General von Steuben in training the troops, died March 2, 1825. He was a member of American Union Military Lodge and served as Governor of Massachusetts for six terms.

David B. Henderson, Speaker of the U. S. House of Representatives for two terms, was born in Old Deer, Aberdeenshire, Scotland, March 14, 1840, and was a Knight Templar and a member of the Mystic Shrine.

William II, King of The Netherlands, died March 17, 1849. He became a Mason in 1817 and was Honorary Master of Lodge of Hope, Brussels.

Howell Cobb, Governor of Georgia (1851-53) and Secretary of the Treasury in Buchanan's Cabinet (1857-60), was made an active member in Georgia of the Southern Supreme Council, March 31, 1860.

Edward C. Day, 33d., Grand Prior of the Southern Supreme Council, was born at Cynthiana, Ky., March 20, 1862, and received the 32nd degree of the Scottish Rite at Butte, Mont., March 24, 1910. He was Grand Master of Montana (1897-98) and Grand Commander of Knights Templar the following year.

Harry C. Walker, 33d., Grand Minister of State of the Northern Supreme Council and Grand Master of Knights Templar, U. S. A., was born at Binghamton, N.Y., March 18, 1873, and received the 32nd degree March 16, 1900.

Myron M. Parker, who as grand master was in charge of the Masonic dedica-

tion of the Washington Monument (1885), received the 32nd degree of the Scottish Rite at Washington, D. C., March 4, 1888, and died in that city March 24, 1929.

LIVING BRETHREN

John H. Bartlett, former Governor of New Hampshire and member of the International Joint Commission between the U.S.A. and Canada, was born at Sunapee, N.H., March 15, 1869. He is a Scottish and York Rite Mason.

Gutzon Borglum, sculptor, painter and author, was born in Idaho, March 25, 1871. He is a Past Master of Howard Lodge No. 35, New York City, and a Scottish Rite Mason.

John H. Trumbull, former Governor of Connecticut for three terms, was born at Ashford, Conn., March 4, 1873, and became a Mason in Frederick Lodge No. 14, Plainville, Conn., March 31, 1903.

Arthur R. Robinson, former U.S. Senator from Indiana, was born in Pickerington, Ohio, March 12, 1881. He is a Knight Templar and a 33rd degree Mason of the Northern Masonic Jurisdiction.

Lauritz Melchior, grand opera tenor, was born at Copenhagen, Denmark, March 20, 1890, and was made an honorary member of Frederick Lodge No. 857, New York City, March 24, 1935.

Paul S. Whiteman, orchestra leader, was born in Denver, Colo., March 28, 1891. He is a member of Ivanhoe Commandery No. 36, K.T., and Mecca Shrine Temple of New York City.

John E. Weeks, former Governor of Vermont and former Member of Congress, was initiated in Union Lodge No. 2, Middlebury, Vt., being passed and raised the same month.

Arthur J. Weaver, former Governor of Nebraska, was made a Master Mason in Falls City (Nebr.) Lodge No. 9, March 16, 1895, and received the Scottish Rite degrees at Omaha, Nebr.

Carl A. Hatch, U. S. Senator from New Mexico since 1933, received the 32nd degree of the Scottish Rite at Santa Fe, March 20, 1918.

SIXTY YEARS A MASON

Stockbridge (Mich.) Lodge No. 130 honored its oldest member, William J. Dancer, on the 60th anniversary of his being made a Master Mason. Mr. Dancer celebrated his 82nd birthday on January 9, 1940.

His Masonic birthday, February 3rd, was observed with a banquet at the Stockbridge High School auditorium,

followed by the conferring of the 3rd degree upon a class of candidates.

Mr. Dancer's four sons are also Master Masons.

125-YEAR-OLD MASONIC LODGE

Columbus (Ohio) Lodge No. 30 celebrated the 125th year of its existence by conferring the Master Mason degree in full and ancient form on February 24th. There were more than a dozen scenes, each act and scene conforming strictly to the ritual. Specially designed robes and equipment added to the beauty of the ceremony.

The degree was conferred in the large auditorium of the Masonic Temple in Columbus, and Masons from other bodies attended the unusual ceremony.

ROSCOE POUND ON MASONRY

Dean Roscoe Pound, of the Harvard University Law School, recently voiced impatience with the so-called modernist who says Freemasonry, in its form, ritual and symbolism, is outmoded. He says:

"I have but little patience with those who are asking today, 'What can be done to bring Masonry up to date?' If we brought Masonry 'up to date' today, it would again be 'out of date' tomorrow. In my opinion Masonry has more to offer the twentieth century than the twentieth century has to offer Masonry."

Dean Pound is a 33rd degree Mason in the Northern Masonic Jurisdiction, is the author of *Masonic Jurisprudence* and *Lectures on the Philosophy of Freemasonry*, and was presented the Grand Master's Medal for Distinguished Achievement by the Grand Lodge of New York, in 1939.

FOURTEEN 50-YEAR BUTTONS

At the last meeting of the Texas Grand Lodge, fourteen Masons who had been members of the Craft for more than half a century received 50-year buttons. Dean of the men who received this honor is J. W. Thomas, Tiler of Frank Sexton Lodge No. 206, Pittsburg, Texas, who has been a member of the Craft for sixty-eight years. He is ninety-seven years old.

All but four of these veterans are more than eighty years old. Ten Masons, veterans of forty years or more service, and four who have been lodge members for more than fifty years were introduced to the assembly. Among these was ninety-four-year-old John J. Ray of Dublin Lodge No. 504, who is a Craft member of seventy-one years' standing.

MINNESOTA OUTLOOK

FAVORABLE

The outlook for Masonry throughout Minnesota is encouraging, and the chance for progress favorable, it was disclosed at the 87th annual communication of the Grand Lodge of Minnesota, held in the Masonic Temple at St. Paul, on January 17th. Newly elected and appointed officers were installed, with Milo B. Price, of Owatonna, as Grand Master.

The high point of the evening meeting was an address by Gov. Harold E. Stassen, P.M. He spoke, as Grand Orator, on "The Working Tools of a Citizen of a Democracy." He stressed the need for freedom of speech, assembly and worship, and of the press.

Many distinguished Masonic visitors, both from other states and from Canada, attended the grand lodge session. Several short talks were made at the evening session by the visitors.

BILL McKECHNIE 33RD

Bill McKechnie, manager of the 1939-pennant-winning Cincinnati Reds, a National League baseball team, was made a 33rd degree Mason in ceremonies at Pittsburgh, Pa., on February 2nd. The degree was conferred by Grand Commander Melvin M. Johnson, assisted by several Active Members of the Supreme Council for the Northern Masonic Jurisdiction, who had made an official visitation to the Scottish Rite bodies in Pittsburgh.

FIRST (?)

Jonathan Belcher, Governor of Massachusetts between 1728 and 1741, was the first native-born American to be made a Mason. He was admitted to the order in 1740.

The first Mason to live on this side of the Atlantic, however, was John Skene, Deputy Governor of West Jersey. He was made a Mason in Aberdeen, Scotland, in 1682 and later came to the Colonies.

EARLY TRAINING INVALUABLE

In the operative days of Freemasonry, a youth who desired admission to the Fraternity was ouchd for by some Master Mason. He was then examined by the lodge, initiated, given an obligation and indentured to some master workman for a term of usually seven years. At the conclusion of his initiation, his name was entered in the book kept by the Craft for that purpose, and for this reason he became known as an "Entered" Apprentice. In our Speculative Lodges of today the term no more has its original meaning, nor indeed, any special meaning at all, but we retain its use because of its old associations, and because of custom.

But it does teach an important lesson. As the master workman, to whom he was indentured, fed him, clothed him, and taught him his trade, so should our lodges use all their arts, parts, and influences to

make every newly made entered apprentice feel and realize his obligation to the Craft. It should teach him the lecture, not parrot-fashion, but with all the beautiful allegorical and symbolical meanings therein contained. He should be made to converse with well informed brethren and the right type of literature should be placed in his hands that he may educate himself to become a worthy Fellow of the Craft.—*Frank D. Burns, P.G.M. of Colorado.*

TEN STALINS

A letter to an Illinois physician from an English surgeon reveals that Dr. K. Wenckebach, an Amsterdam heart specialist, has been in Moscow to give Joseph Stalin, Russian dictator, a physical examination. Most interesting of all is the fact that ten "Stalins" were lined up for him to examine, and of those ten, two have high blood pressure.

Though Doctor Wenckebach traveled hundreds of miles to make the examination, he still is uncertain of the condition of his patient. Stalin apparently took no chance that any bad news concerning his health would be circulated due to the specialist's visit.

MASONIC ANNUITIES

More than 2,700 persons, both Masons and widows of Masons, received annuities up to 68 pounds each from the Royal Masonic Benevolent Institution in England during the past year. The total sum paid out averages about 140,000 pounds, which is nearly three times as great as the total annuities paid twenty years ago.

An interesting feature is the method in which payments are made. In order to avoid embarrassment, post office money orders are sent, which are easier to cash inconspicuously than regular checks.

The Masonic festival of the Royal Masonic Benevolent Institution will be held within a few weeks. The purpose is to gather funds for carrying on the work of the institution. The Duke of Devonshire, Provincial Grand Master for Derbyshire, is festival chairman.

STILL GOING STRONG

James Hastings Gilligan was born in Machias, Maine, February 22, 1853; was raised in Meridian Lodge, Natick, Mass., September 18, 1878 and served that lodge as master for the Masonic years 1889 and 1890.

At a regular communication of Meridian held, by special dispensation Thursday, February 22, 1940, R.W. William Ferguson, D.D.G.M. of the Natick 23d District, was present and read a personal letter from M.W. Joseph Earl Perry to Wor. Bro. Gilligan, expressing commendation and appreciation for the long years of service rendered to the craft.

Wor. Bro. Gilligan has been constant in attendance upon lodge meetings until

very recently, always ready to fit into the program with a ritualistic perfection at which all marveled.

IRREGULAR MASONIC BODY

Another so-called Supreme Council of the Scottish Rite is now sending notices throughout the country claiming to be the only regular Masonic Body in the world. It styles itself "The grand Orient of the Ancient and Accepted Scottish Rite of free Masons of the World and the United States of America," with headquarters in Memphis, Tenn. This is an organization of colored people and not recognized by regular Freemasonry.

VETERAN

Dr. John McLean, past master of two Illinois lodges and present member of Florida Lodge No. 309, Hartford, is Michigan's oldest Mason. Doctor McLean is 100 years old and was made a Master Mason in Kingsley, Ontario. He came to this country as a young man to study medicine and has taken an active part in Masonry throughout his life.

102-YEAR-OLD MASON

In September, 1939, Daniel McDonald, 102-year-old Mason from Tres Pinos, Calif., received a gold button signifying seventy-five years' membership in the Masonic Fraternity. On January 6th, the Grand Lodge of Nova Scotia, under whose jurisdiction Mr. McDonald first joined the order, presented him with a beautiful jewel in commemoration of his seventy-five years of service.

The presentation was made in Mr. McDonald's own home at Tres Pinos. In the absence of any grand lodge member from Nova Scotia, Roy Hale Davis, 32d., Inspector, 55th Masonic District of California, officiated. Only friends and members of Mr. McDonald's family were present. The brief ceremony was followed by a luncheon.

\$40,000 TO MASONS

Dr. Frank M. Knight, 33d., of Alliance, Nebr., who died in Omaha early in January, left \$40,000 to the Alliance Scottish Rite Bodies. Other charitable bequests included \$15,000 to the city of Alliance for the establishment of a museum, \$5,000 to the Alliance library, and \$5,000 to the Episcopal Church.

Doctor Knight was president of the Alliance National Bank. His estate is believed to be worth more than a million dollars.

ST. JOHN'S DAY CELEBRATION

On January 7th, 1,300 Masons and their families gathered in the Scottish Rite Temple at Baltimore, Md., for the annual celebration of St. John's Day, under the auspices of the Grand Lodge, A.F.&A.M., of Maryland.

Grand Master John H. Hessey, 33d., escorted Bishop Edwin Holt Hughes,

D.D., LL.D., to the East, and the services were conducted by Dr. Edgar Cordell Powers, 33d., Grand Chaplain of the Grand Lodge and Deputy in Maryland of the Southern Supreme Council. Bishop Hughes' sermon dwelt on the spiritual basis of brotherhood, and special music was furnished by the choir of the First Methodist Church and a string ensemble.

HOLD JOINT MEETING

Royal Arch Masons from four states—Missouri, Indiana, Wisconsin and Illinois, recently met at Decatur, Ill., for a joint convocation to confer the Royal Arch Degree according to the ritual of the several jurisdictions. Twelve candidates received the degree, many of them being from the Central Illinois District.

The Missouri delegation conferred the degree upon the first team. Indiana, Illinois and Wisconsin delegations followed, an hour and a half being allowed for each team.

Isaac M. Tomlinson, Grand High Priest, and Edward E. Core, Grand Secretary of the Grand Chapter of Illinois, sponsored the joint meeting. Three hundred and fifty Masons registered, of whom two hundred and eighty-eight were from Illinois, thirty-five from Indiana, seventeen from Missouri, and nine from Wisconsin. Ten Past Grand High Priests from Illinois attended, and other prominent Royal Arch Masons watched the degree work.

VETERAN JOURNAL

The National Observer, Masonic newspaper published in Minneapolis, Minn., started its forty-first straight year of publication with its January 6, 1940, issue. It is one of the oldest publications in the United States specializing in news of Masonry and the Order of Eastern Star. H. E. Soule is editor and publisher.

For nothing is so productive of elevation of mind as to be able to examine methodically and truly every object which is presented to thee in life.—*Marcus Aurelius.*

BEQUEST

Brother Charles Howard Taylor, 33d., of St. Joseph, Mo., who passed away November 17, 1939, left a will in which he bequeathed \$5,000 to the St. Joseph (Mo.) Lodge of Perfection of the Scottish Rite. He was made a Mason in Howard Lodge No. 93, of Kokomo, Ind., and received the Scottish Rite Degrees in Indianapolis, but, after moving to St. Joseph, he demitted to the blue lodge there and became one of the charter members of St. Joseph Lodge of Perfection.

No trouble was encountered in securing charters for a Chapter of Rose Croix and Council of Kadosh, but the Inspector General in Missouri at that time would not grant a charter for a Consistory at St. Joseph until a Scottish Rite

Temple had been built. This may have been a good idea, for they have a splendid Temple that is all paid for and the bodies are in good financial condition. The Consistory was chartered November 8, 1906, after much effort on the part of Brother Eugene F. Westheimer, 33d., now of Cincinnati, Ohio.

Brother Taylor was the first secretary of all the bodies. He was very ardent in his labors and efficient, receiving the 33rd degree October 25, 1907, the second in that Valley to be honored with this degree.

URGES WAR "ISMS"

Dr. William Moseley Brown, national president of the League of Masonic Clubs, urged Americans to draw the line between democracy and the subversive "isms" to maintain the traditional freedom of the United States, in an address delivered recently at the installation of officers of sixteen District of Columbia Masonic Clubs. He maintained that a heightened "democratic consciousness" is necessary, if this country is to be preserved from what he called Europe's "complete blackout of liberty."

Dr. Cloyd H. Marvin, president of George Washington University, also spoke at the ceremonies, and thanked the League of Masonic Clubs for the six scholarships it had provided in the Foreign Service Department of the School of Government at the University.

SEVENTY-FIVE YEARS A MASON

Eighteen present and past grand lodge officers, twelve district masters, and other prominent Masons were present when Catskill Lodge No. 468, Catskill, N.Y., awarded a gold bar symbolizing 75 years a Master Mason to John L. Driscoll. The veteran Catskill Mason, though 102 years old, took an active part in the proceedings.

Congratulatory messages were sent Mr. Driscoll by President Franklin D. Roosevelt, Governor Herbert H. Lehman of New York, Owen D. Young, Chief Justice Frederick E. Crane of the New York Court of Appeals, and others.

Mr. Driscoll was made a Mason in Poughkeepsie Lodge No. 266 in 1864, and affiliated with the Catskill Lodge in 1897.

Twenty-five New York Masons recently received 50-year service medals in commemoration of half a century of Masonic work.

EXCHANGE VISITS

Twenty-five Masons from Vernon, British Columbia, recently joined with seventy-five Masons from Wenatchee, Wash., and a delegation from Spokane in visiting the Masonic bodies at Omak, Wash. William S. McCrear, 33d., Inspector General in Washington for the Southern Supreme Council of the Scottish Rite, was honored guest and speaker.

The visit was one of a series held by

Masons in Washington and British Columbia during the past five years. Earlier in the year, twenty-five Scottish Rite Masons from Wenatchee journeyed 270 miles to Vernon to witness the work of the Lodge of Perfection and become acquainted with their Canadian brothers.

The 3,000-mile border between Canada and the United States is not fortified with a single gun, graphically illustrating the peaceful and harmonious relationship existing between the two countries. Masons in Washington and British Columbia are adding another chapter to the history of this traditional friendship.

DEDICATION OF TWO HALLS

Homer A. Benjamin, Grand Master of Masons in Iowa, various other Grand Lodge Officers and local Masons, dedicated two new lodge halls in Iowa during November. Dedication ceremonies were held at Independence on November 22, 1939, and at La Porte City on the following night.

In the ceremony at La Porte City, Grand Master Benjamin stressed that Masonry is individualistic as well as social. He pointed out that each Mason has peculiar characteristics which fit him for a particular place in the Masonic spiritual temple, and urged all Masons to divest their minds and consciences of all the vices and superfluities of life.

GOLDEN JUBILEE

Aurora Grata Consistory of the Scottish Rite, in Brooklyn, N.Y., celebrated its 50th anniversary with a Golden Jubilee Reunion, January 19th and 20th.

The Lodge of Perfection held its communication on the first evening, with a class of fifty-three Master Masons joining as part of the ceremonies. This is the oldest Lodge of Perfection in continuous existence in the United States. The first to be established was at Albany, N.Y., in 1767.

The official celebration of the granting of the Consistory charter, which occurred September 19, 1889, was held the evening of the 20th, Alexander F. Mitchell, 33d., presiding as Commander-in-Chief. John B. Mullan, 33d., Active Member and Deputy of the Supreme Council for the State of New York was the speaker on this evening.

STAMP TO HONOR DOCTOR

The picture of Dr. Crawford Williamson Long, a village doctor from Georgia, will appear on the face of a 2-cent postage stamp soon to be issued by the U.S. Post Office Department. Doctor Long is credited as the first doctor to use ether as an anaesthetic.

The question of the first man to successfully use ether for an operation has long been disputed, and, in the fifties, four doctors claimed to have pioneered in this field. Congress never was able to satisfactorily straighten out the various

claims. The Post Office Department research authorities, however, are satisfied that the honor belongs to Doctor Long.

Doctor Long conceived the idea of using ether as a pain-killer after attending a number of "ether frolics" which were popular about 1840. He noticed that persons could not feel bumps—even severe ones—after inhaling a small amount of ether. His first successful operation using ether was performed at Jefferson, Ga., on March 30, 1842, according to the Postal Department research authorities.

Doctor Long, who died in 1878, before his claim to being the first to use the anaesthetic was fully recognized, joined Mount Vernon Masonic Lodge No. 22, Athens, Ga., in 1854.

CHARLES H. SPILMAN

Charles H. Spilman, 62, former Illinois newspaper editor and publisher and one of Massachusetts most prominent Masons, died Thursday, March 7, at his home, 145 Gibbs street, Newton Center, of a heart attack.

A 33d degree Mason, he had been grand secretary general of the supreme council of the Ancient and Accepted Scottish Rite of Freemasonry for the northern Masonic jurisdiction since 1926, when he relinquished the editorship of the Edwardsville, Ill., *Intelligencer*.

A native of Edwardsville, he had served as vice-president of the Edwardsville board of education, postmaster, and as an officer in many local civic and fraternal organizations. In Newton he held membership in the Rotary Club and Fellowship Club. He also included among his many Masonic posts, membership in the Royal Order of Scotland.

He leaves his widow, Mrs. Elizabeth Barnsback Spilman, and six sons, Charles H. Spilman, Jr., Robert B., William R., Roy S., J. Bruce and Kenneth A. Spilman, all of Newton.

Funeral services were held Sunday at Storey chapel, Mt. Auburn cemetery, Cambridge, at 3 P.M., with the Rev. George L. Davis, officiating.

Ushers at the services were: Theodore R. Lockwood, 33d degree, commander-in-chief of Massachusetts Consistory; Walter L. McCammon, 33d degree, most wise master of Mt. Olivet chapter of Rose Croix; Claude L. Allen, 33d degree, sovereign prince of Giles F. Yates council, Princess of Jerusalem; Harry G. Polard, 33d degree, grand sword bearer; Elmer B. Young, 33d degree, grand senechal of the supreme council, and Edwin O. Childs, 33d degree, former mayor of Newton.

SAMUEL H. BAYNARD, JR.

Samuel H. Baynard, Jr., Rodney Court Apartments, has been appointed secretary general of the Supreme Council, Thirty-third degree, A&A.S.R.,

Northern Masonic Jurisdiction of the United States of America.

The appointment was made by Sovereign Grand Commander Melvin M. Johnson at Boston, Mass. Mr. Baynard will fill the unexpired term of Charles H. Spilman.

Mr. Baynard is a past commander of Delaware Consistory. In 1938 he finished the first complete history of the Supreme Council after five years' work. He has been very active in all the Masonic bodies.

FROM OUR FORMER

BRITISH CORRESPONDENT

Wilmington, Delaware

January 16, 1940.

Dear Bro. Moorhouse:

So you have not seen or heard much of or from me. It has been my loss without question. Because I am wholly uninformed as to Massachusetts Craft doings and trends, except as THE CRAFTSMAN keeps me informed; but I miss the nuances our chats supplied. And another thing troubles me. A fear that my standing as the magazine's correspondent has been forfeited! Really, I missed seeing you last year.

World events are a dead weight on the spirits of a great many people in this country, surely. We feel for the good souls amongst whom we were so hospitably domiciled during our long sojourn in England. Not alone for the neighbors and friends we knew, but the country as a whole. Our few letters reflect a dogged determination to aid in all ways to bring victory and peace. I am sure you must have more abundant and more detailed news.

And as you know first hand America has troubles of her own. The course of events this year unless turned in another direction bodes ill. I am only a looker on nowadays of no account, but my moral support may help.

Months ago it seemed best to resign the memberships I held in English Craft bodies. A few weeks ago there came one surprising but cheering answer. Temple Court Preceptory No. 162, Province of Kent & Surrey, when my letter was presented received it with regret. And it was suggested that they should elect me to Honorary Membership, if I were willing to accept. A few days ago notice came that my name is now upon the list of Hon'y Mems.

Faithfully and fraternally,

PHILIP T. NICKERSON.

Brother Nickerson's modesty prevents him from enumerating the illustrious company in which he has been included but for the information of his many friends hereabouts information is given below:

Of the United Religious and Military Orders of the Temple and Hospital and of St. John of Jerusalem, Palestine, Rhodes and Malta, in England and

Wales and the Dominions and Dependencies of the British Crown, the Most Eminent and Supreme Grand Master is the Right Honourable The Earl of Harewood, K.G., G.C.T., &c., &c.; of the Provincial Priory of Kent and Surrey the Very Eminent Prior is the Right Honourable Lord Harris, M.C., D.L., G.C.T., Very High and Eminent Great Seneschal; in the Province of Kent and Surrey Temple Court Preceptory No. 162 takes precedence from May 1, 1894, and meets at the Lion Hotel, Guildford; the eminent Knight G. E. Aldridge, Prov. W. of R. is Preceptor and Prior. Honorary Members are The Rt. Hon. Lord Harris, M.C., D.L., G.C.T., Gt. Seneschal, Provincial Prior; The Rt. Hon. The Earl of Onslow, P.C., O.B.E., D.L., P. Gt. Constable; H. C. Knowles, B.C.L., P. Gt. Registrar, P. Prov. Sub-Prior; W. Edwards Read, Gt. Organist. Philip Tillinghamst Nickerson of Massachusetts, Delaware and Gt. Britain.

[*Truly the above may be considered among the elite of Freemasonry and our congratulations go to Bro. Nickerson, who is the nephew of the late Sereno D. Nickerson, long Grand Secretary of the Grand Lodge of Massachusetts.*]—ED. CRAFTSMAN.

NEW ZEALAND

One of New Zealand's prominent Masons, the Rev. S. C. Bingham, died recently after more than 45 years' service in the Craft. The Rev. Mr. Bingham was responsible for many good Masonic works, and established a benevolent fund for the relief of needy Masons and their families.

Being made a Mason in 1894, in Christchurch Lodge No. 91, the Rev. Mr. Bingham was the first initiate of the lodge to reach the position of Worthy Master.

DEAN OF 33ds

Since the recent death of Charles M. Heald, 33d., who passed away in California at the age of ninety, Charles Cottrell, 33d., is dean of the Michigan 33rd degree Scottish Rite Masons. Mr. Cottrell is in a sanitarium at Weimar, Calif. He became a 33rd degree Mason in 1906, while Mr. Heald received his 33rd degree in 1898.

Mark Norris, 33d., of Grand Rapids, who is Grand Master of Knights Templar of the United States, and Charles A. Conover, 33d., of Coldwater, who has been General Grand Secretary of Royal Arch Masons of the United States for the past twenty-seven years, are the other senior members of the Scottish Rite in Michigan. They received the 33rd degree together at Boston, in 1907.

Mr. Norris will preside at the National Conclave of Knights Templars in Cleveland, Ohio, next July, while Mr. Conover was recently re-elected for his tenth term as General Grand Secretary of the Royal Arch Masons.

MASONIC SERVICE

ASSOCIATION

ANNUAL MEETING

The Twenty-first Annual Meeting of the Masonic Service Association of the United States was held February 22, 1940, at the Raleigh Hotel, Washington, D. C.

After the call to order at 2:30 p.m. by the Executive Commission Chairman, M.W. George R. Sturges, P.G.M. Connecticut, and Invocation by the Reverend and R.W. Henry Collins, of South Carolina, the delegates and visitors sang two verses of America, led as always by Grand Secretary Walter L. Stockwell, P.G.M. of North Dakota. M.W. Needham C. Turnage, Grand Master of Masons in the District of Columbia, welcomed the delegates and visitors.

On motion of M.W. Leo Hart of Texas, M.W.G.M. Butler, of Arizona, was unanimously elected to preside over the twenty-first annual meeting. Brother Butler expressed pleasure in the honor and his fraternal welcome to the delegates and visitors. Roll call followed, showing twenty-four Member Grand Jurisdictions represented by delegates and thirty-five by delegates and visitors, there being present one hundred and ten brethren; more entering later.

Chairman Butler appointed committees on report of the executive commission (Grand Master Benjamin, Iowa, Chairman); Finance (Past Grand Master Steuart, D.C., Chairman); Foreign Relations (Grand Master Perry, Massachusetts, Chairman); Membership (Past Grand Master Forkner, North Dakota, Chairman); Memorials (Grand Master Fredlund, Montana, Chairman); Program (Grand Master Leo Hart, Texas, Chairman). Executive Commissioner Poteat read the report of the executive commission, which reviewed the labors of the year.

Reports of committees were received during the evening session. The committee on report of the executive commission recommended the adoption of all the recommendations of the executive commission, the adoption of their report as a whole, and the endorsement by the association of the acts of the executive commission, the executive committee, and the executive secretary. The association unanimously adopted the committee's report. The committee on finance reported that their check of the audit of the books, vouchers, receipts, disbursements, and bank accounts of the association agreed with that of the official auditor. This report was unanimously adopted. The committee on memorials presented a touching and tender report. The committee on program reported in enthusiastic praise of the work done by the association and recommended the continuance and expansion of the present program to the limit of funds

thought wise by the executive commission. The report was adopted.

The committee on membership reiterated the welcome given by the executive commissioners to the new members and commended the efforts now being made to secure new members in the coming year. The report was adopted. The committee on foreign relations commended the work done during the year in securing accurate data as to Central and South American grand lodges and recommended that it be left to the executive commission to determine date of publication of this material. The report was adopted. Election of chairman of the executive commission resulted in the choice again falling upon M.W. Brother George R. Sturges, P.G.H. of Connecticut. The association reelected six members of the executive commission to succeed themselves; M.W. W. Madden Fly, P.G.M. Texas; M.W. Walter H. Murfin, P.G.M. North Dakota; M.W. Andrew Foulds, Jr., P.G.M. New Jersey; M.W. Sam Henry Goodwin, P.G.M. Utah; M.W. Hubert M. Poteat, P.G.M. North Carolina; M.W. Wm. F. Weiler, P.G.M. Wisconsin.

After passing resolutions of thanks to various brethren for services rendered, including a rising vote of appreciation to the executive commission and its chairman and to M.W.G.M. Butler, chairman of the twenty-first annual meeting, benediction was offered for the association by M.W. Sam Henry Goodwin, Utah. The association then adjourned, *sine die*. At the meeting of the newly elected executive commission, held immediately after adjournment of the association, the executive secretary, R.W. Carl H. Claudy, was unanimously reelected.

JOINT MEETING

Royal Arch Masons from four states—Missouri, Indiana, Wisconsin and Illinois, recently met at Decatur, Ill., for a joint convocation to confer the Royal Arch degree according to the ritual of the several jurisdictions. Twelve candidates received the degree, many of them being from the Central Illinois District.

The Missouri delegation conferred the degree upon the first team. Indiana, Illinois and Wisconsin delegations followed, an hour and a half being allowed for each team.

Isaac M. Tomlinson, Grand High Priest, and Edward E. Core, Grand Secretary of the Grand Chapter of Illinois, sponsored the joint meeting. Three hundred and fifty Masons registered, of whom two hundred and eighty-eight were from Illinois, thirty-five from Indiana, seventeen from Missouri, and nine from Wisconsin. Ten Past Grand High Priests from Illinois attended, and other prominent Royal Arch Masons watched the degree work.

PLAN TO VISIT WOUNDED

No Mason who may become a war casualty will be denied the companionship of other members of the Order, if a recent plan outlined by the London Rank Association is put into effect. The association plans to visit members of the Craft who are patients in hospitals within the Administrative County of London, and will extend the visitations to other parts of England as soon as possible.

The Freemason's Chronicle, an English Masonic publication, has asked that any members who know of Brother Masons who are war casualties to get in touch with the London Rank Association so that they may be included on the visits.

All Sorts

LINE LOGIC

A company is known by the men it keeps.

Presidential inquiry: Dewey run or do he not?

Some of the folks who went to Florida for the winter sure found it there.

A good way to improve the monotony of any job is to think up ways to improve it.

If all the men who sleep in church were laid end to end they would be more comfortable.

A philanthropist is a man who decides in his later years to let the poor devils have a little of it back.

College is like a washing machine; you get out of it just what you put in—but you'd never recognize it.

A gullible man is one who knows his daughter has been a good girl, because she came home from a trip with a Gideon Bible in her handbag.

That government is best which governs least.—*Thos. Jefferson*.

COMPLETELY

"Would you give ten cents to help the Old Ladies' Home?"

"What! Are they out again?"

SOLILOQUY

Must we meet as Brother Masons

In a Mansion for a Hall?

Must it be all air-conditioned

Can't we stand a draft at all?

Must we all have cushioned settees

For to rest our weary bones?

Must we wear a swell Tuxedo

'Ere we leave our happy homes?

Is the carpet on the floor,
And the fancy colored lights,
The only thing that brings you
To this lodge on Monday Nights?

Can't we meet as Brother Masons
In a simple little Hall,
And carry on the spirit
With no fuss or show at all?

It isn't where you meet, my friends,
It isn't what you wear.
That will count with old St. Peter
When you climb the Golden Stair.
—Robert McDonald,
Chase Road, Athol, Mass.

CONTRIBUTED BY A MASONIC WIDOW 85 YEARS OF AGE

Said Ma to Pa: Now tell me, John, the things you Masons do. I have no curiosity, but tell me, husband true.

Said Pa to Ma: If you will swear you never will tell on me, all the deepest secrets of Masonry I will reveal to thee. Ma crossed her heart, and her body too and nodded off her head, and Pa twisted off a chew and this is what he said: We take a feller to graveyards where Ghosts and Witches are—then tell him he must mend his ways, or he will soon be thar. And when his jaw begins to shake, and the owls begin to hoot, he says his wife shall have her way, if he *does* wear the boots. He swears he'll never take a nip, and never cuss an oath—he'll take his wife to meetin', too, and sing loud enough for both. He will milk the cow and cut the wood, and be pleasant every day—a handy man about the house and do just as his wife shall say. Said Ma to Pa: I tell you, John, there is nothing better or higher. But John, either the Masons will kick you out—or else you are a liar.

IMITATE THE BURGLAR WHEN IN A STRANGE CROWDED BUILDING

Imitate the burglar and always pick a secondary exit when you go into a strange, crowded building, advises T. Alfred Fleming, Supervisor of the Conservation Department, National Board of Fire Underwriters. For humans, like sheep, immediately rush for the center exit in case of fire, and, if you have picked another less crowded one, your chances of getting out alive are considerably better.

Mr. Fleming, writing in *Public Safety*, warns that fire ordinances and building codes have not made all public buildings safe from the hazards of fire. And churches, he says, are often the worst offenders. Crowded rooms and small exits are a deadly combination, for, in the excitement of a fire or other alarm, many persons may be crushed to death.

He cites a Michigan affair as an example, where seventy-one women were trampled to death when someone at a

Christmas party fainted, another called for water to revive her, and someone else jumped to the conclusion the place was on fire.

Eight precautions are listed by Mr. Fleming that, if adhered to, would probably eliminate such tragedies. They are:

1. Ask the fire chief to send a uniformed man to watch through the entire affair.
2. Prohibit smoking, and enforce the ban.
3. Flameproof all drapes and decorations with an approved liquid.
4. Compel all persons to check their wraps outside the main hall.
5. Don't use loose seats. If necessary, fasten them together in groups of four. These are not so easily upset in case of a rush for exits.
6. Have ushers divert as much incoming traffic as possible to the side aisles. People generally leave the same way they come in, and it would relieve the center aisle crush in case of an emergency.
7. Have no seat more than seven seats away from an aisle.
8. If exit doors open inward, station two men by them who, in case of emergency, can open and fasten them back out of the way.

PLEA

I plead with you for all that makes strong citizens. First, clear convictions, deep, careful, patient study of the government under which we live, until you not merely believe it is the best in all the world, but know why you believe. And then a clear conscience, as clear as in private interests, as much ashamed of public as of private sin, as ready to hate and rebuke and vote down corruption in the state, in your own party, as you would in your own store or church; as ready to bring the one as the other to the judgment of a living God. And then unselfishness, an earnest and exalted sense that you are for the land, and not alone the land for you; something of the self-sacrifice which they showed who have died for us in war. And then activity; the readiness to wake and watch and to do a citizen's work untiringly, counting it as base not to vote at an election, not to work against a bad official, or not to work for a good one, as it would have been to shirk battle in the war. Such strong citizenship let there be among us; such knightly doing of our duties on the field of peace.—*Phillips Brooks.*

ACCIDENTS ANALYZED

Many of the most dramatic smash hits of 1939 were not viewed on the stage or screen but on the highway, according to a safety booklet just issued. The booklet, entitled "Smash Hits," records pictorially and graphically facts about accidents in which 32,100 persons were killed and almost a million and a quarter others were injured last year.

"America's street and highway system is a vast stage on which is being presented the longest and most lavish procession in history," the foreword states. "In a pageant of such magnitude there are bound to be mistakes, usually caused by some actor who becomes confused or forgets his part. In the great spectacle as a whole these interruptions are scarcely noticed, but to those who by accident or indiscretion become involved, these unrehearsed by-plays often assume the proportions of a major tragedy."

Highlights from the report, based on official records of the 48 states, include the following facts:

Exceeding the speed limit was responsible for 36.5 per cent of the fatalities and 22.5 per cent of the injuries in 1939.

Nearly 40 per cent of all traffic accident victims were pedestrians.

Almost 87 per cent of the fatal accidents occurred in clear weather and almost 80 per cent happened when the road surface was dry.

More than 93 per cent of the drivers involved in fatal accidents were male and less than seven per cent female.

More persons were killed on Sunday than on any other day of the week, which the heaviest injury toll came on Saturday. Wednesday was the safest day for travel. The period between 7 p.m. and 8 p.m. was the most dangerous hour of the day.

The motor vehicle death rate, based on mileage, is at least three times as high by night as by day.

PEDESTRIAN DANGERS STRESSED

The report views with growing concern increase in automobile-pedestrian accidents, particularly in metropolitan areas at night, and devotes an entire section to the problems of the man on foot. One graphic illustration shows that while a man takes one step and advances one yard, an automobile being driven at 30 miles an hour advances nine yards. Another shows that a pedestrian in dark clothing is all but invisible to the driver at night a mere 100 feet away, but is clearly visible in light clothing up to 200 feet or more.

Failure on the part of both drivers and pedestrians to appreciate these and many other facts was largely responsible for the record of 12,470 pedestrians killed and almost 300,000 injured in 1939, the report states.

Special features in the booklet include statistics and editorials on such phases of traffic safety as truck-passenger car accidents, compulsory motor vehicle inspection plans, night driving, and an article by Dr. George Gallup on male vs. female drivers.

The Travelers Insurance Company, Hartford, Conn., will distribute two and one half million copies of the booklet this year in the interest of highway safety. Single copies or quantities are available through the company or any of its representatives.

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